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These facts cannot be denied, because they are based on the experience of centuries. Unfortunately, they do occur, and it is very difficult to uproot them. There is no lack of repentance or lack of punishment, admonitions, and fears, but civilizing action is not enough for this, nor even often the Gospel, because: animalis homo non percipit quae Dei sunt. We can say that the action of the missionary is one of yesterday among the Chiriguano. The Christians or neophytes have changed much in relation to the infidels throughout the region, but a great deal more is still lacking for them to come to understand the strength of Religion and civilization, since, naturally, abandoned humanity gives free rein to passions and it is indeed difficult to contain it afterwards in a short time (1).

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1. The infidels of the missions complain about the neophytes, but they do not understand that times have changed, and the race as well. Murders are committed in other places, but this does not happen in the missions.

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Sister to the sterility which the coquettish girls manage to procure is abortion. There is no woman who does not know the thousand ways for procuring this, always provided that they have not obtained or resorted to remedies for sterilizing themselves at puberty. In general it is those girls who have been betrayed by their lovers or abandoned by those who have sworn fidelity to them throughout their lives who come to this excess of killing innocent babies. For this reason they not only hate the perpetrator, but also his fruit in their bellies, and thus they make an effort to get rid of the innocent one by plucking it dead from their breast.

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ornaments, bowls of silver and necklaces of turquoise and chrysocolla, and many other things.

It is quiet very early in the villages. People do not talk all night, as in a Choroti or Ashluslay village. The young men and the unmarried young girls do not rove about in order to lie together. The virtuous Chané and Chiriguano girls are guarded by their mothers, do not seek adventure, and do not admit gentlemen callers. There are no nocturnal meals, as among the Choroti and Ashluslay. In these villages people sleep at night, that is, if they



Fig. 88. Tobacco pipe. Chiriguano. Caipipendi. 1/2.

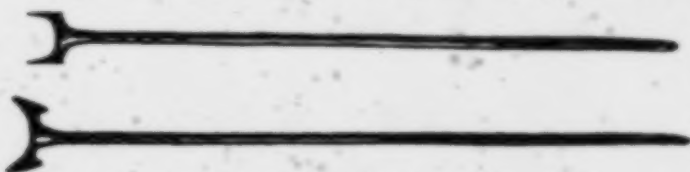


Fig. 89. Spade handle. Chiriguano. Ca. 1/15.

are not busy brewing maize for a festival.

Very early in the morning one is awakened in almost all villages by songs of lament. There is always someone who has lost a relative and mourns him loudly. If someone has died in the village, it is uncomfortable in the village for a person who likes to sleep late.

/180/ The women get up at the earliest hour in the morning, the men somewhat later, and the daily work begins. The first thing that the women do is to fetch water and take a bath, a truly refreshing bath.

They carry the water jugs in various ways. On the Rio Itiyuro the Chané women carry them on the shoulder, on the Rio Parapiti in a carrying net (Fig. 87). The latter custom is also

Ce
 415
 556
 Ce
 512
 836
 Ce
 512
 264
 273

C
 276

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 412

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 264
 273
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 515
 512
 Ce
 512
 482